Volume XVI Chicago, Ill., November, 1939 Number 8

The Liberalist

"I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility and who determine that, for their part, they will make every day's work contribute to them."

—John Ruskin.

Published monthly by

The Peoples Church

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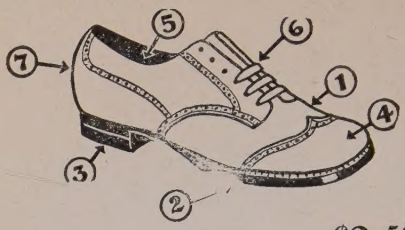

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The Liberalist

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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Meditation

"In our communion with Thy great Heart this morning, there is a shudder which flits across our souls at the possibility of the poverty of our spirit and the disaster to our religious culture if we never could have this moment. All the week long we have waited for it, through all the vicissitudes and the anxieties and the cares and the confusion and the trouble and the pain, through all the times we have stood besides those who have lost loved ones, or have felt the glow and glamour and the joy of the wedding altar, through all the experiences of this past week, to know that on this day all of us could have this moment, this moment of love and harmony. Cleanse us for this moment, take all unkindness, all bitterness, all sin, all ugliness, all intolerance, away from us. Help us to find the technique by which our souls and spirits and minds can become so imbued with the eternal that every experience of life can be an experience of triumph and of victory. So many people obscuring their own opportunities, so many people bringing sorrow and remorse and sadness in their own hearts, so many people, when it might be all different, and this is one of the ways that we seek for that difference. Cleanse our minds, our hearts in this moment of absolution, and no matter what the past has been, the sin, the stain, may every heart, every life, now begin again. And the prayer that need not be uttered, need not be expressed, is prayed in the memory of that prayer perfect of our friend:

"Our Father, who are in heaven,"
etc.

"WHAT CAN AMERICA DO NOW?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, October 8, 1939

"Those of us who have the responsibility of speaking these days and of attempting to make a contribution to the solution of our problems and also the added responsibility of creating an environment in which the men and women who are members of our society shall have a greater opportunity for the successful consummation of our difficulties and problems, I think are beginning to feel the necessity of becoming, in its truest and final sense, fundamental again. I use that word quite advisedly because I am aware that there are associations with it which may not command the respect of certain types of intellects, but I use the word in its philosophical and historic connotation.

What are some of these fundamentals, and what is this funda-

mentalism which perhaps constitutes the greatest necessity on the part of the American people at the present moment? I am only bromidic as well as sophomoric when I call your attention to the consternation and confusion which now sweeps through our country in regard to certain policies and certain attitudes in which international relationships are involved. All of us who are a part of this confusion and consternation need not be reminded of that. There is confusion, of course, and there is a great deal of honest disagreement, and that is perfectly all right. A great many people, as individuals, are uncertain; they have listened to speeches and sermons and broadcasts and they have read books and seen plays and they have been saturated with all sorts of the immensities of this modern situation until the inevitable psychological result to them is an environment in which they cannot think clearly, nor can they rationalize their emotional reactions.

Now, of course, we are in a world where emotive reflexes are becoming increasingly significant and where our passions will be stirred in one type and another until clarity of thought and conciseness of vision together with an uninterrupted view of objectives will be increasingly difficult, and I think particularly in a Church it is well for those of us, in the environment of a religious service and in the atmosphere of a religious institution, to do some reorientation in regard to what constitutes our fundamental relationship to these problems, and therefore I am going to dismiss immediately what some people consider to be of supreme and vital significance at the moment. I have my own opinion about whether the embargo should be lifted or not. Lifting, or not lifting of that embargo might be a contributing factor to the outbreak of hostilities and certain to bring about a different international relationship which America might bear to the democracies of Europe and the world. You have your theories and opinions about that, but the deep penetrating perception, irrespective of our superficial opinions, and they are superficial, because no one knows. I think a Sunday or two ago in regard to this specific subject, I stated that I did not think anybody knows. There may be historic precedents, but at the same time no one knows, including the President of the United States. I do not think he knows whether lifting or not lifting the embargo would involve us in the war. I don't think Senator Borah, or Pittman, or Wagner know. I do not think that any of these people, including you and myself, know just what would finally be the result. We all have our opinions, our speculations and our theories, but it is not that for which I am concerned in the thought which I have for you this morning, my thought is: What can we, not as a nation—you see, we have so highly objectified everything—this is an age of objectifying, all of us are thinking in terms of collectivism; the great word of the hour is collectivism, we are thinking in terms of national scope of a highly objectified result, we are thinking in terms of the extrovert until our people, our nation, could almost, with accuracy, be described as an extrovert nation, we are thinking in terms of the larger consequence, we are thinking in terms of what happens to institutions, we are thinking in terms of collectivism, and you as you, and I as I, as an individual, are being lost sight of, and individuals are not being consulted on the basis of the values of a true individualism, we are losing something that is truly fundamental for a better solution.

I feel that very deeply in my own attitude toward these problems. Now, I would be the very last, in my effort to recapture a new kind of true individualism, and that is exactly what I am trying to do, because we went along for so many years socializing everything, and we institutional-

ized everything, and everything became an institution or a society. We institutionalized religion and our churches became largely great institutions for the socialization of things. Now my thesis this morning is simply this, and I am thinking along with you in this matter and I am far from dogmatic about it, because I think there is a norm between the extreme of socialization which leads into an idea of the extrovert objective attitude of life, and the other extreme of intense individualism which leads to some sort of a philosophical anarchy, and I think that finding the norm constitutes a true fundamentalism, that is, we must weigh the value of the individual in the society wholly by the standard of what kind of an individual the society produces. That's the norm, that's the standard, and the thing we must ask of all these highly collective orders of the present day and all forms of totalitarianism, all forms of absolutism, we must ask Mr. Stalin and we must ask Mr. Hitler, and we must ask Mr. Chamberlain, and must ask the President of the United States, we must ask all these institutions of humanity finally, **WHAT KIND OF AN INDIVIDUAL RESULTS FROM YOUR KIND OF A NATION, OR PHILOSOPHY?** That's the final question which we must ask. It is not a question of whether society as a whole is going to be more finally operative as a great integrated thing in civilization, not at all! The final question that we must ask Mr. Hitler is what kind of a German finally results from your kind of a philosophy? The thing we must ask Mr. Stalin is what kind of a Russian will result from your kind of a government? The thing we must ask Mr. Chamberlain is what kind of a man is the result of your kind of a philosophy? The thing we must ask democracy is what kind of an individual is the result of your kind of a government? Well, it seems to me that that question is not being asked. They are speaking of the large navies and armies and islands and colonies and land and national boundary lines and resources, how much gold, and oil, and iron ore, and dollars, it seems to me that we have been asking all the way along here about these externals which all extroverts are concerned with and which gives them their high loyalties, and it seems that it is almost time in this crisis of human history for us to re-examine these questions in the light of what is happening to individuals.

Certainly there is a great precedent for it. Those who follow the Christian way of life and the Christian philosophy of it, have a definite precedent for it in the life and example and teaching of the man of Galilee: 'Which of you having lost one sheep of your flock will not leave the ninety and nine and seek for the one which was lost?' That's the philosophy which I am thinking of 'And the very hairs of your head are numbered' another restatement of the true philosophy of individualism all through, and no man ever finally evolved into a social consciousness which conceived a kingdom called 'The kingdom of God' more highly sensitized as to what that kingdom must consist of than the poet of Galilee. That the final result of concern as to what is going to happen to individuals in this world is the final basis for what happens to the final society of the world, and the great teacher of Galilee who evolved continually the importance of the individual in the universe of which he is a part finally evolved, in his conception of the individual importance, into the ideal of the kingdom of God which was the ideal condition of society.

Don't you see that if we do not recapture the significance and importance of the individual we are not going to have anything left upon which to build a perfect government or a perfect nation, and the one question that America must answer now is to be found in the question: What kind of a people are developing here? What is it doing to you as an individual?

That's the question!

Take this Church, don't judge this Church by this magnificent congregation this morning, by the preacher, by the choir, by the sincere, wholesome spirit of worship which we try to create so that every person who leaves this service will have an increased sense of values about life, friends, and everything, that is not the Church. What is the test of The Peoples Church of Chicago? The test of The Peoples Church of Chicago is what kind of individuals result from The Peoples Church of Chicago? That's the test of the Church! It is not how many stained-glass windows it has, it is not how many beautiful altars, it is not how many mahogany pews, it is not a ten thousand dollar a year quartette, it is not a preacher who stands and prattles about 'The sweet by-and-by' and what is going to happen to humanity after they are DEAD, it is not fame, it is not these things, let us be truly fundamentalists in the true sense of the word, the final test is 'WHAT HAPPENS TO YOU BECAUSE OF THE CHURCH?'

Now, just as that is true of the Church, it is likewise true of the government, and it is more true of a government than it is of any other institution of our modern life. What is going to happen to you, and what is going to happen to me, and what can we do about it to see that the right thing does happen to you and the right thing does happen to me? I am astonished that there are not facilities by which the reality of these fundamental questions could be utilized to the highest for the benefit of the people. We are worried as a democracy in this world, and we are worried about Communism, and Naziism and Fascism, and all the rest of it, and we have our Committees to investigate, like Mr. Dies, and we do have all these things calling our attention to all these conditions, and they are necessary and unquestionably they are important: there is something we are forgetting, there is something we are losing sight of in all the fury and sounds of the confusion, all the confusion, all the raucaus voices that are parting the air with their prejudices, their shouts and jeers of hate of religions and of races, there is something we are forgetting, we are forgetting that all forms of government in the world the one government which depends most upon unification of the individuals, the wellbeing in society, is the form of government which we have, and when that government anywhere from a high place to a low place ceases to function on this basis, then the termites for the destruction of that government are already at work! You cannot save democracy by fear, you cannot save it by a prison cell, not even by deporting anybody. You can deport bodies but you cannot deport ideas. You cannot save democracy by policemen's clubs, nor by force, nor under the techniques that are so gibly expounded by pseudo thinkers who have not thought the thing through; you cannot save democracy even—and for this the mailcarrier at Lawrence Avenue will wear out a pair of shoes this week — you cannot even save democracy by patriotism! Noble, magnificent virtue that it is, none greater in man's relationship to his government. If you want an answer to that, go and see, as I did, that historical episode that has not been violated by even the extravagance of the moving picture industry, go and see 'Edith Cavell' and then you will know what I mean. There are groups in our society, now when democracy is being assaulted, who are crying 'Patriotism!' "Patriotism" — in the classic utterance of Edith Cavell — "is not enough", it is not, it is not enough! You can only keep democracy safe and sane when the government from the highest to the lowest cooperates with every spirit of humanitarian idealism to raise the standard of the people of the government out of insecurity, poverty, despair, anguish and uncertainty. That's the only guarantee of dem-

cracy. Why aren't we learning hat? You have a hundred and ine thousand families in Chicago oday on relief, and under the ver- ict of an unimpeachable source f information in this city, there s a 35 per cent deficiency in the ctual necessities of a hundred nd nine thousand families in the ity of Chicago today! America, ou must do something about his! Yes, and do it before zero weather and howling north winds and blizzards strike our city! Why the politicians are asleep, I don't know. Why so many people are asleep upon this question, I cannot understand and I cannot begin to fathom why it is necessary, and I do not impugn motives and I do not want to be misunderstood as such, to divert any amount of the sales tax of the citizens of the State of Illinois from the purposes for which that tax was designed, namely: for the maintenance of the agencies, and institutions of government, is one of the most dangerous things in our whole body politic. Every dollar, every penny that is raised for the relief of the people in this hour should go to help the people, if they have to lock the doors of their county buildings and their city buildings and their state capitol. These are words that I am trying to utter before something happens that might make these words unnecessary and futile. You cannot permit a hundred and nine thousand families in a city where, side by side with luxuries and ease and waste and squandering thousands, 35 per cent are beneath the necessities of life — individuals? Can't we see. those of us who get all excited about Commu-Naziism —you know you can get any American all excited about Commu-Naziism, they just get excited about it, and they make a lot of speeches, organize a lot of committees, call a lot of meetings and get all excited about it. We have an institution in Chicago whose attendance sounds like the social register. They will pack 1200, 1400 or 1500 people, richly gowned, fine people, good citizens, to hear all about Abyssinia, or some place in the Balkans, that is a good point now, talk about the Balkans. They import speakers and if they have only got a little twist in their enunciation, or a brogue or accent, O, they are very wonderful people, and they will sit and listen by the thousands as long as it is across the ocean, as long as it is perfectly safe and respectable to be interested in the growth of democracy in the world, but don't get too much excited about it in your own back yard! And the test now, they had better take heed! Who is susceptible to Communism and Naziism? A hungry person. When they tell us there is no unemployment in Russia, that there is no unemployment in Germany, in Italy, and all the rest of it, they don't tell you that a man getting $2.50 a week in America is better off than a man working in any other place in the world! But that is not the answer. the answer is that democracy, if it survives in the world, must first survive in your heart and mine, and that we have got to begin to be concerned pretty soon about these questions; we cannot get off onto side issues, we cannot leave the main channel, we have got to begin, the rich and the poor, the high and the low, all of us, and one of the things that it seems to me helps a lot is for us to recapture again the essence, the beauty, the vision of men and women as men and women, you as you. I have said it again and again, I say it now, **THERE ARE NO UNIMPORTANT PEOPLE!** Every individual in this audience, every person hearing these words is important! Your life is **YOU** and it would help a lot in these days of hysteria, anxiety, confusion and distortion, it would help a lot if we just recapture some of the old fundamentals again. How about, in your intimate family circle of life, finding again the beauty of what we thought might have been a forgotten love? How about finding again the beauty of an old friend? How about the simple

things again, the simple things. which give value and significance to everything else? Why not try some old-fashioned honesty again? Why not try some beautiful loyalty once more? Why not ask yourself 'Am I being the victim of this strange world psychosis, this madness, or am I going to live and let live? Must my dollar, I who have them, be spent to increase my own sense of wellbeing and pleasure, by eating for myself, drinking for myself, or can I hear the cry of hunger?' The trouble is we have let the State and the Nation supersede the higher loyalties of our own individual concern. We said, 'Let Washington do it!' We have said, 'Let Springfield do it' and we have have said 'Let the Community Chest do it' and we have forgotten that 'He who would save his own soul must first lose it.'

That's fundamentalism at its best. What is your individual attitude toward it as you go out? Why, the psychology of this present hour is tremendous, everybody is nervous, everybody is jittery, everybody is disturbed, we are victims of a jittery world. Get on an elevator when it is a little crowded and you will see what I mean. Some of you people leaving the Church in your cars couldn't even go a city block without this fact manifesting itself. Among automobile drivers especially, before you get home you will have told perhaps to the real driver who sits beside you, or in the back seat, 'Who does he think HE is?' and you will get all excited. Get on a bus, walk on a crowded highway, have something happen in your little circle, are you finding it rather difficult to patch things up these days by kindly tolerance and understanding? Whom did you slam the telephone on yesterday in the life of the world? You might have said 'Come on and meet me for lunch, let's talk it over and we can adjust it all right.' You are not doing that so much, you are victims of this strange psychosis that has settled down upon the world. Self, self-importance, self-security, self-possession! Find the old things again, the simple things and you will see what I mean by a true individualism.

Ah, we cannot climb an ivory tower, cultivate our souls in indifference to the dark tumult which arises on every side, but we can build in a democracy, in liberty, in peace, a kind of life that shall seem to all men desirable and which, whatever the pain true liberty and men's hopes elsewhere shall not be forgotten. Look at these things, dream of them again, and the dream will help.

A factory humming with productive activity, a tired father going home to a family which welcomes him, a mother singing her baby to sleep, true lovers walking into the sunset, the smoke of a wood fire or autumn leaves, the smell of ripening apples, the odor of good cooking, the tranquility after the storm, a policeman diving into river to rescue a drowning man, a fireman entering a tottering, burning building, a craftsman doing his work in love with materials and tools, the friendly face beaming out of the crowd, the light falling slantwise past the glowing cornice of great buildings—Love and Work and Sacrifice and Play, these are the things that matter! Sometimes in history they have had to be fought for, but first they have to be lived for!"

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THE WOMAN'S CLUB

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The opening of the season for the Woman's Club took place on October 9 in Channing Hall. The stage was attractively decorated with palms and fall flowers. Mrs. Peirce, President, gave a short address of welcome to the many members and guests assembled. Mrs. Preston Bradley, Honorary President, was introduced by the President and greeted the members and friends of the Woman's Club very happily after a long absence during the summer months. Mrs. Bradley spoke of the importance of the work of the winter for all Woman's organizations to meet the many demands that will be made upon them. She laid special emphasis on the privileges that American women enjoy which the women of foreign countries have been forced to forfeit or probably never had. Dr. Bradley was the main speaker of the afternoon. He spoke with great earnestness of a three-year plan which he hoped to launch through all of the organizations of the Church. His remarks and suggestions were received most enthusiastically by the Club members.

The Elliot trio, comprised of Margery Elliot, pianist, Selma Olmsted, soprano, and Margaret Abby, violinist, presented the musical program. Tea, coffee and cake were served from candlelighted tables, and a social hour enjoyed by all those present.

On October 16th, the Ways and Means Committee of the Club, Mrs. Stehle, chairman, held a card party preceded by a food demonstration in Channing Hall. The dishes prepared at the demonstration were given as door favors, and potted plants were used for table favors. It was a very enjoyable party and will be one of many to be given by the Ways and Means Committee during the winter.

A Rummage Sale is the special notation on the calendar for this month to be held November 4th under the management of the Ways and Means Committee. All the members of the Club are asked to participate in making this a success.

The Rummage Sale was a great success last year, and with that experience as a pattern there is no reason why this year's sale should not be even more so.

November 6th is announced as "Education Day" in the Year-Book. The subjects for the afternoon program beginning at 1:00 o'clock will be "Important Current Legislation" discussed by Mrs. W. G. Suthers, and at 2:00 o'clock Mrs. Margaret Kaiser will speak on "Can Education Save Democracy?"

On Monday, November 20th "American Home Day" will be celebrated. There will be exhibits and comments by members of the Club at 1:00 P.M.; at 2:00 P.M. Dr. Bradley will speak. Marjorie Howard Morgan, mezzo-soprano, with Cornelius Vleugel, accompanist, will give a group of native American songs as a prelude to Dr. Bradley's address. Tea will be served during the social hour.

On Thursday, November 16th, the Philanthropic Committee with Mrs. Julia Huckins, chairman, will give an evening card party at 8:00 o'clock in Channing Hall. Gentlemen are cordially invited. Obviously, the proceeds will be used for philanthropy.

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IN MEMORIAM

A Tribute to the Oldest Member of The Peoples Church

The readers of "The Liberalist" will remember the Saga of Rollin B. Organ, written by him, published in three chapters, beginning with the January, 1939 issue of "The Liberalist." It was the autobiography of a man who loved life and who lived it to the best of his opportunities, a man who met his varied experiences with fortitude, with courage, with enthusiasm, and with happiness, as the case might be. Rollin Organ was a true friend, a loyal and devoted member of The Peoples Church, a good citizen, and a real patriot. He liked good books, enjoyed music and the drama, he was a baseball enthusiast and a scientific billiardist, from the latter he had many trophies to his credit. Early in life he evidenced a keen interest in insect life. This interest lasted throughout his lifetime. He acquired fame as a trap shooter, an author, and a lecturer on entomology. Of all the organizations in which Mr. Organ enjoyed membership, the one of which he was most proud was the "National Society of the Sons of the American Revolution." He was a veteran of the Civil War. On the observance, in The Peoples Church, of Memorial Day each year Mr. Organ always read the Gettysburg speech.

Mr. Organ was born in the town of Washington, Iowa, on July 9th, 1844, and was married on October 31st, 1875. Their golden wedding anniversary was observed in 1925, his wife passing away shortly thereafter. They had no children. For the past two or three years Mr. Organ's health had been failing, a weakened heart condition giving some concern to his friends, but seemingly no worry to him. He spent part of each winter in Florida, which he enjoyed very much, returning in the spring quite robust with renewed strength. On October 8th, in the first hours of the morning, Rollin B. Organ passed over the borderline quietly, peacefully, unafraid. Only a short period before, he had asked those at his bedside if he might not go to church tomorrow. Only two weeks previous he had attended services in his beloved church for the last time. He never missed coming to church when he was in the city and was impatient at not being able to carry out his usual custom.

Funeral service was held in the Woodlawn Masonic Temple; he was a loyal and much beloved member of his Masonic Lodge. Every detail of the service was carried out according to the plan which Mr. Organ had made. His bronze casket was draped with a large American flag, as was fitting a soldier. There were many floral tributes, and the large hall was filled to capacity. Dr. Preston Bradley, pastor of The Peoples Church, conducted the religious service and made an informal address which obviously welled from his heart, paying tribute affectionately to his friend of many years. There was also a Masonic service. There was a lack of that weight of sorrow which overshadows most services of this kind. Rollin Organ would not want to overshadow anyone with grief, that was not his character, he would want only to be held in happy memory of his friends, not in sadness. He had lived a long life and now at the age of 95, it was quite as though the many chapters of a book had been read and he, and we his friends, had reached the end. The book must be closed with regret that it is finished, but not sorrow. That was the way he would have it. The burial took place in Washington, Iowa, where twice a year without fail Mr. Organ returned to his native town whose residents loved him and placed him on a pedestal as the "Grand Old Man of the Community." We will be missed in many circles of this city and elsewhere, nowhere more than in Peoples Church. G.T.B.

THE UPTOWN PLAYERS

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The first play of the series which the Uptown Players will present this season was given Friday and Saturday evenings, October 13th and 14th at the Chicago Woman's Club Theater. The Players chose for their first production "Dangerous Corner" by J. B. Priestley. This play had a long run in London several years ago, and more recently in New York. Those appearing in the cast were Althea Murphy, Lenore Brown, Helen Williams, Loraine Kelley, Raymond Perlman, Carrol York and Leslie Walker. Miss Murphy, Miss Kelley and Mr. Perlman are newcomers to the Uptown Players' organization. To judge from their first appearance, they will be valuable additions to the group. Miss Williams was a charter member of the Uptown Players when they organized thirteen years ago. Living away from Chicago for several years, her friends here are glad to welcome her back in her interesting interpretations of the roles she fills. The play was enthusiastically received by the splendid audiences both evenings. "Dangerous Corner" was produced by special arrangement with Samuel French, and was directed by J. Bradley-Griffin.

The list of plays on the subscription list for the season 1939-1940 is not yet completed. However, the second production will be given December 15th and 16th and further announcements will be made in the next issue of "The Liberalist." Subscriptions for the balance of the season may be obtained at the office of the Uptown Players, 410 S. Michigan Ave., "Webster 2123."

On Saturday evening, October 28th, the Uptown Players gave a repeat performance of Thornton Wilder's "Our Town." This, it will be well remembered, was presented last spring and was given again by popular request.

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THE WEDNESDAY EVENING BOOK LECTURE

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The Wednesday evening Book Lectures of The Peoples Church for the seventh season opened on Wednesday evening, November 1st. These lectures on modern literature have become increasingly popular with each passing season, and it is quite necessary to come early to secure a good seat. The audiences which weekly gather all through the winter months at The Peoples Church to hear Dr. Bradley discuss books, is estimated by book men and publishers to be the largest in the country for purely literary programs.

By request, Dr. Bradley chose for the first lecture of this season his new book "LIFE AN YOU," published by Harpers of New York. At an author's reception in the Book Shop of Marshall Field & Company, this latest of Dr. Bradley's books was launched on the literary sea, October 21st. At this reception in honor of Dr. Bradley and his new book, the space provided for the purpose, as well as all aisles in the Department, were crowded with many friends and admirers. Dr. Bradly graciously autographed several hundred books purchased that afternoon. "LIFE AND YOU" is on sale in all book shops and department store book sections.

The complete list of the books which Dr. Bradley will discuss Wednesday evenings during November are as follows:

Nov. 1—"Life and You", Preston Bradley.

Nov. 8—"Grapes of Wrath", John Steinbeck.

Nov. 15—"Children of God", Vardis Fisher.

Nov. 22—"Seven Against the Years", Sterling North.

Nov. 29—"Christ in Concrete", Pietro Di Donato.

These lectures begin promptly at 8:00 o'clock, and close on the 'tick' of 9:00 o'clock. There is no door fee, everyone is welcome.

• • •

The Peoples Church Bazaar

•

With the Bazaar only a month away, it is time to ask Peoples Church members and friends interested in the Peoples Church to place on their calendar definite engagements with the Church, December 7th and 8th. Many will want to come both days. This is an opportunity for everyone to take part in making this outstanding Church affair a financial and social success.

Your donation may be sent to the Church at any time now. Remember there is a place for everything. There will be booths for aprons, kitchenware, pillow cases, fancy work, utility bags, towels, dolls, flowers, quilts, candy, miscellaneous articles, cakes, pies, jellies, etc. And don't forget the "White Elephant Booth" If you have some article in your home that you have tired of or that does not please your taste, the "White Elephant" will accept it and sell it! There is always someone who wants what you do not want. Strange, but true.

Dinners will be served by the Woman's Club of the Church both evenings, and luncheons at noon.

The annual Bazaar of the Peoples Church, under the auspices of the Woman's Club is always an outstanding event in the life of the Church. Let us make this one the Best Bazaar that we have ever held. Plan to do your Christmas shopping at the Bazaar!

• • •

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Anyone desiring an autographed copy may have it by making the request at the time of purchase.

• • •

Dr. Bradley Kept the Following Engagements from the First to the Fifteenth of October, 1939

•

1—Service. Peoples Church.
Address. Tenth annual address, Marion Ave. Baptist Church, Aurora, Ill.
Address. Uptown Players opening Tea.

2—Radio address. Participation with Mayor Kelly, Rabbi Mann and Samuel Kerwin in Memorial Service for George Cardinal Mundelein. WBBM.

Address. Young Peoples' Club. Peoples Church.
4—Address. K A M Temple.
Radio Address. WBBM.
5—Address. First Congregational Church, Blue Island, Ill.
Radio Address. WBBM.
8—Service. Peoples Church.
Address. Fireman's Ass'n. Anniversary Chicago Fire. Great Northern Hotel.
Address. Warren Ave. Congregational Church.
9—Address—Opening meeting, Woman's Club Peoples Church.
Meeting. Chicago Public Library Board.
Meeting. Board of Trustees. Peoples Church.
10—Address. Austin North End Woman's Club. Faith Presbyterian Church.
11—Radio Address. WBBM.
12—Radio Address. WBBM.
13—Address. Woman's Club, Austin Baptist Church.
15—Service. Peoples Church.
Address. Sunday Evening Forum, Lombard, Ill.

WEDDINGS

October

1—Edward I. Courter and Dorothy Phillips.
2—Harry Frankenberg and Pearl Toth.
7—Herman A. Rose and Beatrice M. Freiwald.
7—Richard C. Hunt and Muriel June Smith.
14—Paul L. Hedrick and Emily A. Rath.

FUNERALS

October

4—Mrs. Caroline Wilson. Interment, Marengo, Ill.
6—Samuel Miller. Interment, Montrose.
7—Charles R. Godding. Cremation.
9—Mrs. Jessie Williams. Cremation.
10—Mrs. O. J. May. Interment, Rosehill.
10—Rollin B. Organ. Interment, Washington, Iowa.
12—Bert Laudermilk. Interment, Traverse City, Michigan.

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Published monthly by The Peoples Church.
Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor
Mrs. Thos. A. Harrison ..... Subscription Mgr.
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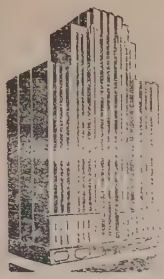

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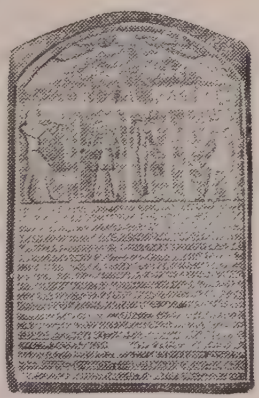

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